

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.12.02.B

**Śrīla Śrīdhara Mahārāja:** ... that Guru will be disturbed.

**Bhāratī Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** If that is so, the same common interest, we are to see whether it is the thing of that type or something else of lower type. And this should be applied in their case. In the next generation, what they're applying for Swāmī Mahārāja, in the next generation, the disciple of one Ācārya he will feel the same thing about the disciple of another Ācārya, that my Guru is Jagat Guru, and his Guru he thinks Jagat Guru. And if he makes disciples of his Guru to keep up the fame of his own Guru, then my Guru's portion is being taken up. The same thing will be repeated in the next generation amongst them. Then Prabhupāda will not be the centre of interest, the other eleven Ācāryas they will become independent centre, and their Guru's will fight with this principle, that to appreciate the words of another Ācārya is to diminish the fame of my Ācārya. The same thing will be repeated there. So one who does not know the real quality of the thing, they will quarrel in this way. And that will go on to infinite time; infinity. Do you follow?

**Bhāratī Mahārāja:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** The quality of things, wherever we get it; we are to feel, understand and accept, in our own interest as well as for the interest of all. So the absolute and the relative, I am always talking, that these two will come into seeming apparent fight. But the absolute should be accepted and the relative should be sacrificed. But still, the relative is necessary.

A boy, he must put his whole faith in the teacher in the primary school, otherwise it will be hampering if he thinks that, 'what my teacher teaches me, that is all false, or of lower type.' But when he will grow up he will accept another higher education teacher, and that does not mean that the primary teacher is neglected or insulted.

Progress means elimination and progress means acceptance. For our own interest wherever we find akin to what was given by our Guru Mahārāja, to enlighten that more and to make me understand more clearly what I heard from Guru Mahārāja, that will be acceptable, for his cause. Otherwise, what I have taken in the prison house of my mind, my scholarship, or my any other inner cell, I shall fix Him there? But He has got infinite possibility. He is not a finite thing. He is infinite. And as much as in the cell of my brain I have imprisoned him, I shall only stick to that? What is this? I am a living thing, or I am also a dead particle of a sand? Any growth, what I have received from him, can it grow, or it is finished there? I have reached the infinite standard? What do they think? What they have accepted, they could accept, that's the limit, and nothing more?

**Bhāratī Mahārāja:** They think there's nothing more. They say there's nothing more.

**Śrīla Śrīdhara Mahārāja:** Nothing more! Then we show our *daṇḍavats* to them from far away. *Dandavata dulata bhakativinoda veti* [?] We are not worshippers of that, that they are finished, they have attained perfection. If they think like that, they, all those ten, eleven Ācāryas they have attained perfection, we hate it. Still they should consider that they are students, and not finished professors who has known anything and everything. They should think themselves to be bona

fide students, still students. And they have come to talk about the infinite and not finite thing.

*na prema-gandho 'sti darāpi me harau [krandāmi saubhāgya-bharam prakāśitum  
varṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Then why Jayapataka runs, Bhāvānanda runs to me, to check Jayatīrtha that he says, “I have so many sentiments, *sattvika-bhāva*.” That he’s a bona fide Ācārya, recognition from Swāmī Mahārāja himself? Why do they come? Why do they come against Hamsadūta? That he’s doing wrong. What is the justification? They have attained the finished stage? Why do they come against Tamal Kṛṣṇa? And want to make them oust? They have all attained perfection? Then why one comes to fight against another even to oust them from the society? What is there? This false vanity. They have not come in connection with infinite, the transactions of finite things they are engaged in. What’s the time?

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** Nine thirty?

**Devotee:** Five to ten.

**Śrīla Śrīdhara Mahārāja:** Nearly ten.

**Bhāratī Mahārāja:** These are the problems that I face every day.

**Śrīla Śrīdhara Mahārāja:** Yes. That is every day that will be in our minds also always, the fight between finite and infinite knowledge. Not only in them, but within us also, this fight will go on. That I have known, what I have known, it is the absolute? No. I have not finished knowledge, yet I have to know. Yet I have to know.

The Brahmā himself says that, “I am fully deceived by Your *līlā* Master. I am nowhere.” The Brahmā himself says, “Everyone says, one who has come in connection with the infinite, he cannot but say this; that I am nothing.”

That should be the salient point. *Purīṣera kīṭa haite muñi sei laghiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā, 5.205*] The propounder of the greatest *śāstra* in Gauḍīya Vaiṣṇava, *Caitanya-caritāmṛta*, he says, how his posing is, and the sincere posing, *purīṣera kīṭa haite*. They’re ashamed to express their negative character, negative development which is real wealth for the disciple, for the potency; to increase the negative characteristic of the seeker? *Purīṣera kīṭa haite muñi sei laghiṣṭha*. They feel ashamed there? *Muñi sei laghiṣṭha. Jagāi mādhai haite muñi se pāpiṣṭha*. Kavirāja Goswāmī says and sincerely says, and still we try to have the dust of his feet. Because he says of himself as so low, so mean. Such a negative character is shown there. So we fall at his feet. And if he says, “I have finished, God, Caitanya is my disciple,” we shall shoot him.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Like Bhaktivinoda Ṭhākura as he dealt with Bishkisana. [the bogus incarnation of Viṣṇu] Gaura Haribol. [laughing] So you get me excited. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Take this off. You have recorded me. You are putting me into a cell, a prison house. Nitāi Gaura Haribol. Nitāi Gaura Gadādhara.

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